HE ANGLICAN DIGEST

Theo Jung

WINTER A.D. 1958

THE ANGLICAN DIGEST offers, on behalf of an anonymous donor, AN AWARD OF ONE HUNDRED DOLLARS for the best monograph on *What To Look For When You Look For A New Bishop* based entirely on the requirements set forth in Holy Scriptures, the Book of Common Prayer, and the Constitution and Canons of the American Church. ❧ Entries of not more than 1500 words must be typewritten, double-spaced, on 8½x11 white paper, and submitted to *The Anglican Digest* before Whitsunday A.D. 1959. Any member, clerical or lay, of the Churches in Canada and the United States is eligible. ❧ Secondary prizes of lesser amounts may also be awarded. ❧ The winning work will be published anonymously in a future issue of *The Anglican Digest* and subsequently will be made available in any quantity and without charge to dioceses faced with the problem of selecting persons fitted to serve God in the apostolic ministry and presented to the Church for episcopal consecration.

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WINTER A. D. 1958

the anglican digest

- some things old
- many things new
- most things borrowed
- everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

Pussy cat, pussy cat, where have you been?

I'VE BEEN TO LONDON TO LOOK AT THE QUEEN

The wife of the Bishop of West Texas tells of her visit with England's Queen Elizabeth II

I AM SURE that each of us at some time has wondered how it would feel, what we would say and do, if suddenly we were face to face with a real queen. Well, such a surprise and privilege came to me, at 4 p.m., August 5th, in London—and now I know what a pleasure it can be when a queen as young and lovely as Her Majesty Elizabeth II of England holds out her hand in greeting and stops a moment to express interest!

The formal presentation of the archbishops and bishops to the Queen was scheduled to take place soon after the opening of the Lambeth Conference, but because of her illness it was postponed. When at length she was well, the presentation was one of her first official acts.

For the occasion, the Queen requested that the wives of the bishops also be in attendance at Buckingham Palace so that she might greet them as a group as

she passed through* the long Portrait Gallery to the Throne Room. At 3:30 p.m. we came with our husbands through the great iron gates of the Palace, where a crowd of eager sight-seers is always gathered, crossed the large forecourt, went through an archway and inner-court to the red-carpeted reception hall where our cards of admission were presented. The bishops were directed by footmen and gentlemen in morning coats to the throne room, while we were ushered past lighted cases of rare porcelains and handsome paintings, to the lengthy and spacious portrait gallery. As we sat waiting and chatting, many of Britain's past rulers looked down on us from their life-size portraits in rich gold frames.

At 3:50 a Gentleman of the Household, Lord Codrington, came into the gallery and informally told us what we might expect: at 4:00 the tall golden doors at the end of the gallery would swing open and the Queen would enter. He suggested that we form two lines, six to eight feet apart; through which the Queen might go and bow to us on her way to the throne room. He added with a smile, "If you wish, it would be nice if you would curtsy as the Queen passes by."

Promptly at 4:00 the doors were opened, and the Queen, escorted by Lord Codrington and two ladies-in-waiting, came into the gallery. She was beautifully dressed in a simply-cut full-skirted afternoon dress of soft gold cloth, with a small half-hat of the same material and gloves of gold-colored kid. We were all amazed to see that she is a small woman with a tiny waist-line and lovely feet and ankles. (Her pictures make her appear larger than she is.)

As she came into the gallery she caught sight of the wife of the Archbishop of Canterbury and went directly to speak to her. The Archbishop's wife curtsied and then presented the wife of our Presiding Bishop. After a few words, the Queen turned to continue between our lines, and then, as though on a sudden thought, she returned to the Archbishop's wife and said, "Through my binoculars I have been watching the bishops and their wives as they came across the court (this brought polite laughs from all of us) and I should like to meet some of the wives. Will you present them to me?"

The Archbishop's wife first presented the wife of a Japanese bishop, an attractive little figure

* During the reign of Henry VIII, members of the clergy were smitten with Geneva fever and wanted to take wives. The King, citing his reasons, put his foot down and squelched the idea. To this day there is no place at state functions for the wife of an archbishop or bishop.

clad in an exquisite kimono; next, the wife of an Indian bishop, who was in a gorgeous violet-colored sari, banded in gold; then, before I had time to be nervous, the Queen crossed to the other side of the line and was standing before me . . . and I heard the Archbishop's wife saying, "May I present Mrs. Jones, the wife of the Lord Bishop of West Texas?"

The Queen held out her hand, saying, "I am so glad to know you, Mrs. Jones. Tell me, are you enjoying your time in London?"

Almost unconsciously I replied, "Yes, indeed, we are all having a wonderful time, and we have never known such hospitality."

"I am delighted to hear that," she replied.

Again I heard myself saying, "And we are so happy you have recovered from your illness."

She smiled and assured me, "Oh yes, I am quite well now, thank you!"

Then she and the Archbishop's wife continued down the lines stopping twice more for presentations. As the Archbishop's wife again curtsied, the Queen and her small retinue proceeded to the throne room where the bishops were formally and individually presented to her.

The happiest memory of those few moments is that of looking into her lovely face and seeing there such warmth and interest—seeing how blue were her eyes and how exquisite her complexion—and then realizing

England's Royal Family has long enjoyed a healthy and active interest in the Church, a fact noticeably apparent in the family of the late King George VI, father of the present Sovereign. An exception is the Duke of Windsor: as Prince of Wales and later as King Edward VIII, he openly accused the Archbishop of Canterbury (then Cosmo Gordon Lang) of influencing his father, George V, against him because of his questionable behavior. In his diary, the Archbishop noted, "I feel that a long and greatly valued chapter in my life, associated with the constant kindness and friendship of King George, is closed. There is not only a new reign, but a new regime." Indeed there was, and beyond one talk with the Archbishop immediately after the death and burial of his father, Edward VIII would have nothing to do with the Archbishop — a disheartening situation for a man who was not only Primate of all England but also an intimate friend of the previous monarch—and his queen. The day after Edward's abdication, the new Queen's first letter ("a long and delightful one") was to the Archbishop, asking him to call. The Archbishop noted, "What a relief it was, after the strained and wilful ways of the late King, to be in this atmosphere of intimate friendship." The same friendship obtains between the present heads of England's Church and State.

that she was entirely unhurried in the moments she stopped among us. She gave each of us her complete attention. One of her chaplains later told us, "She is a fine person who has an unbelievably heavy job, but she always tries to put into it more than cold formality and far more than is expected of her." (*Taddled from West Texas'* The Church News)

* * *

The winning answer to

THE PROBLEM

(The 1958 Autumn TAD *reported: A Banker would not touch up the plaster, replace broken window glass, install a hot-water heater and a bathtub in a second-story "apartment" from which he enjoyed the rent—although he had just recently installed a swimming pool in his own back yard. He contributes liberally to the local Church. What should Lay Reader-in-Charge do?)*

I WOULD suggest that since the banker has been so generous to the Church it is time for the Church to be generous to him. As "Lay Reader in Charge," I would offer my services and those of others in helping to fix up the apartment ourselves. The conversation might go something like this:

"I know that you want your tenants to have a decent place to live in. That's right, isn't it, Mr. Banker?"

"Of course, but — I can't manage it this year."

"Well then, since you are pressed right now, I and some others in the Church will be glad to help you out. We'll furnish the materials (they won't cost much), and we'll do all the work ourselves."

At this point Mr. Banker would be put in the position of having to accept charity—or to give it. It would depend on him, of course, which way the charity went: he would be forced to face himself either as a benefactor (his accustomed role, as far as the Church is concerned) or as a recipient of charity (something he would not like). In either case the apartment would be made habitable.

Our thanks to Mrs. J. H. G. L., in the Diocese of Los Angeles, for submitting the winning answer, and to many, many others for their equally interesting solutions.—TAD.

SINCE most of the copy of this issue of THE ANGLICAN DIGEST *has had to go to the printer before the close of the Elias Whitby contest, All Saints' Day, announcement of the winning entry will be made in the next issue — Spring A.D. 1959. Meanwhile, attention is called to the Lettie Goodnough contest, which is announced elsewhere in the current issue.*

"Operation Unlimited"

CHAPTER TWO

LAST YEAR we had the pleasure of telling you something about the birth and growth of the Episcopal Book Club—how it was started in the Autumn of 1953 with 80 members and about $250, how our first books were wrapped in the rectory of the local parish and how we later moved into a dilapidated barn lined with old corrugated paper and heated with kerosene stoves, and how the barn was converted into our present quarters; we told you something about our plans — operations "Guiding Star," "Nutshell," and "Connoisseur."* This time we are equally pleased to tell you what has happened during the last year and to speak softly to the future.

Membership in the EBC has increased by over 1,000 (from 5,000 to more than 6,000) in the last year. The constant growth is due largely to the cooperation of parish priests who are neither unafraid nor undesirous for their people to know more about the Church; by circulating EBC leaflets amongst their people they produced 50% of our new members. Members of the Club have themselves obtained 18% by sending us names of prospective members. Various mailing pieces are responsible for another 18%, and advertisements and other devices brought in the remaining 14%. Conscientious parish priests and satisfied EBC members are still the best sources of new members.

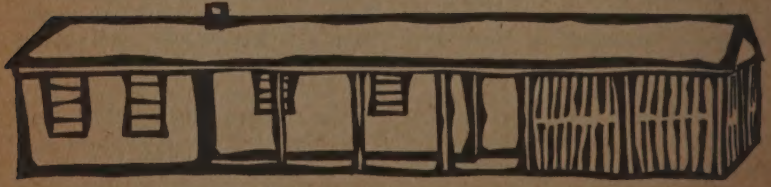
Assets have increased some $5,000—from $25,000 to over $30,000; and, as before, all bills have been paid. In addition to increasing our net worth, we have bought more equipment (mostly second-hand), enlarged our payroll, and launched operations "Nutshell," "Guiding Star," and "Connoisseur"; we have also marked off our books almost $1,000 in delinquent and uncollectable accounts. We are not unhappy to remind ourselves and our many friends that our financial progress and stability have been made and assured without the aid of grants, appeals, or conventional appropriations—evidence enough, we

* A copy of "Operation Unlimited" (Chapter I) may be obtained by writing to the EBC, Nevada, Missouri.

believe, that Church people will voluntarily support and enjoy really worthwhile projects.

"Operation Guiding Star." A Pocket Directory of Episcopal Churches in the U.S.A. has been successfully launched. As is so often true in other cases, faithful laymen "saved the day" by ordering most of the copies sold; parish priests responded somewhat disappointingly. (If each parish priest ordered only five copies for his tract case, our three-year supply would be exhausted!) The *Directory's* reception has been excellent, but its preparation was somewhat exasperating: information was occasionally hard to get—some dioceses failed us utterly; and one bishop, by his silence, refused to cooperate. The "good woman from Texas," however, overcame all obstacles and so gave the Church its first and only pocket directory. It is truly a remarkable piece of work, and its reception is also remarkable.

"Operation Nutshell." The Anglican Digest has met with almost unbelievable welcome: TAD's fan mail is enormous, and people are thoughtfully responding with "unsolicited subscriptions." (By this writing, we have recovered about two-thirds the cost of the first two issues). The first issue went to 40,000 addresses, the second to 45,000, and the third, the current one, to over 50,000; a few parish priests are using our economical bundle-plan and so putting copies into the hands of persons not on our mailing list. (If you wish to send *The Anglican Digest* to your kith or kin, please do not hesitate to give their names and addresses.) We are still hoping that we can arrange for the right person, whoever he may be, to devote all his time and talents to tending our little TAD and so nurture it into larger and more frequent issues; until then we



Present home of the Episcopal Book Club.

must ask your patience in the matters of improvement and enlargement.

"Operation Connoisseur." One portion has got off the ground: two Christian Christmas cards were offered for sale early in October. At this writing, an adequate report cannot be made, but it appears that this operation will also be a success. Next year we hope to offer more Christmas cards as well as cards appropriate for other occasions; we hope also to be able to supply parish bookstores and gift shops with Christian greeting cards at wholesale prices. Here again we are looking forward to the right person who can give all his hours and talents to putting "Connoisseur" into orbit.

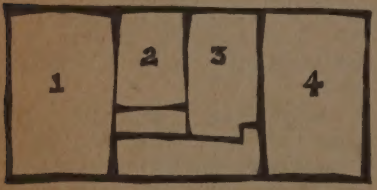
"Operation Good Works" means, among other things, good books for the Church. As we have observed earlier, before a book can be a good religious book it has to be *good literature;* but even so, good writing alone does not *serve the Church* —it must also be doctrinally sound, consistent with the faith for which it speaks. To promote and encourage good — and sound—writing for the Church, the EBC and Morehouse-Gorham Company are jointly offering an award of $1,000 (in addition to customary royalties) for a new work on some aspect of the faith, practice, life, and work of the Church. Since the Anglican Writers Award has stirred up considerable interest amongst potential writers, it is possible that the award may be repeated; it is also possible that similar awards may be made in other fields of literary and artistic endeavor: for example, the EBC would like very much to see written and published a rattling-good novel that would serve the Church. As funds and time permit, such avenues of communication will be developed.

Other Operations include, to name only one, "Depot." True, it is only in the planning stage, but when space and personnel become available it will be launched, and, as with all our other projects, it will be another example of what can be done to serve the Church.

It may be of interest to know that with all the increase in the Club's membership and the launching of "Guiding Star" and "Nutshell" and "Connoisseur," we have added only one person to our staff—an increase to five, of whom two are not full-time workers. While our payroll for last year was larger than the previous four years combined, it was (and will) total less than $9,000 annually.

Because visitors seem to be amazed at what they find here, an explanation of our routine business may be in order. The accompanying drawing will help to show that one person

takes care of enrollments and orders (2), one changes in and additions to our mailing list—a huge and never-ending operation (3), one our accounts—over 6,000 (1), one wrapping and labeling of books (4) and addressing and mailing the *Digest* (3 & 4), and another editorial and related matters (1).



Only two people handle the ever-mounting correspondence, and neither has a secretary. On occasions we have all pitched in and helped out each other: in the Spring of 1957, when our books arrived late, three of us dropped everything else and unpacked, processed, wrapped, labeled, and sacked (for mailing) an entire shipment in four days—a procedure ordinarily requiring a month for one person.

Our most pressing problem is the need of more space, both office and land-wise, for we could well use right now three times the space that we have at the present: as it is, we are already making use of a barn across the alley. As our operations grow in number and in size, we shall need not only more room but a sizeable acreage. We are, therefore, making some effort to locate at the edge of town a tract of land suitable to our needs—one that is secluded, away from traffic, wooded, inexpensive to maintain, and not costly to buy. Perhaps we should say that we do not have to stay in Nevada (by the way, it is pronounced Nuh-VAY-duh), but we must remember we are here; it is a good town and we like it, our expenses are less here than they would be in a city, and we are in the center of the country—a convenience in matters pertaining to the mails. Our summers can be horrid and our winters severe, but our springs and autumns—well, it *can* be delightful here. We once entertained the hope that somebody might offer us an estate in some lovely part of the country,* but we are not at all sure that such a hope was exactly proper. If God wants us to move, He'll see to it; if He wants us to stay, we'll have to see to that. Be all that as it may, our first and only business is to serve the Church according to God's will; our progress and plans and dreams are entirely and only relevant to that.

It has been a good year for us; we hope it has been the same for you.—EBC.

* The success of some of our operations may depend largely on *inviting* weather—in the summer.

TO TELL THE GODLY MAN

THE 1958 WINTER "Book-of-the-Season," selections from the writings of the late Shirley Carter Hughson, O.H.C., arranged and edited by the Rev'd William Joseph Barnds, and titled *To Tell the Godly Man*,* has just been distributed to over 6,000 EBC members.

Father Hughson was born in South Carolina, of distinguished Virginia and Mayflower stock. A graduate of South Carolina College and The General Theological Seminary, and a post-graduate student at Johns Hopkins University, he successively became a priest of the Church and a monk of the Order of the Holy Cross, and so began the great round of preaching and writing that continued for the rest of his life.

* Published at $3.00 by The Holy Cross Press, West Park, New York.

Father Barnds, editor of *To Tell the Godly Man*, was born in Nevada, Missouri, where his father was priest in charge of All Saints' Parish. A graduate of Fr. Hughson's seminary and a frequent visitor to West Park, the younger Fr. Barnds is presently stationed at Ogallala, in the Diocese of Nebraska; he has contributed several articles to various Church periodicals and is currently associate editor of *Our Church Times* and the *Episcopal Church Day*.

Father Hughson has been described as "a master of the spiritual life," and one of his colleagues has asserted that he "now stands as perhaps the greatest director of souls this Church has known . . . Unquestionably he is its greatest author of ascetical theology." There is no doubt that Fr. Hughson was "a spiritual giant of his time." His one great love was God, and his only desire in writing,

preaching, or spiritual directing was to help people draw near to God.

The purpose of *To Tell the Godly Man* is to bring together in one volume what Fr. Hughson wrote about the soul and its final destiny.

The title of the current "Book-of-the-Season" comes from a sermon by John Donne: "If I had a . . . glass that would run an age; if the two hemispheres of the world were composed in the form of such a glass, and all the world calcin'd and burned to ashes, and all the ashes, and sands, and atoms of the world put into that glass, it would not be enough to tell the godly man . . . what the treasure of heaven is, and what that man's peace, that hath set his heart upon that treasure."

To Tell the Godly Man deals with the soul, its destiny and hope, the call to holiness, and the purpose of life: also discussed are the enemies of the soul and the aids to the development of the soul. Considerable space is given over to an appraisal of the Devil and his nature and weapons.

THE CIRCUMCISION OF CHRIST — 1 January, commemorates the day upon which Jesus was given His name and admitted to membership in the Church of Israel, according to the Jewish custom. All big feast days of the Christian Year have "Octaves"—that is, a seven-day extension in order that the feasts may be celebrated properly. The day of our Lord's Birth (25 December) is extended seven days to 1 Janury, or the Feast of His Circumcision —the eighth day.

Until the middle of the eighteenth century, the civil calendar's new year began on 25 Mary, the Feast of the Annunciation—nine months before the Nativity. The Church's new year begins with the First Sunday in Advent, and so 1 January is important, not because a new civil year begins on that date, but because it is the anniversary of our Lord's Circumcision and the last day of the Octave of His Birth. "Christmastide" consists of Christmas Day and the days following—up to 6 January and the Feast of the Epiphany.

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In a Worchestershire churchyard the grave of a giant bears the epitaph:

Ye who pass by observe my length,
But never glory in your strength.

Question: My son, 18, although brought up in the Church, finds himself unable to accept the Faith, and we often have long discussions on the Church's teachings, and just as often he questions the validity of the premises of the teachings of the Church. Today his question was, "If God made man perfect, in His image, and gave him free will or choice, how could a perfect creature make an imperfect choice—that is, choose evil? *(L.R.B.)*

ANSWER

THE WHOLE MATTER of man's free will is a wondrous thing, but not incomprehensible: a young man who can ask such a question is certainly capable of understanding its answer, for the answer is a reasonable one. First, however, the young man must have a right understanding of free will, the nature of man's "perfection" in his original state of righteousness, and the image of God in man.

The *will* is, we might say, the mechanism of choice: it is the power and faculty to choose. God, being good and holy and perfect, wills that we use our wills to choose good; in creating man, He gave him freedom of choice as part of his nature. Nobody can control our wills except God, and He never does because that would be contrary to His purpose in giving us free will. Other beings and circumstances can affect man's will, but none can control it. For example, I am quite capable of choosing to be shot by an armed robber rather than to give him my wallet; no matter which I do, it is done by my choice—by the exercise of my will. Free will is *free* will—free to move in either direction; if that were not so, the will would be limited and so not truly free. Free will must have the potentiality of *choosing* either good or evil. Free will is, as we shall see, a part of the "image of God."

If man has as a part of his very nature the ability to choose evil, how can we say that he was perfect at his creation? Perfection means completeness or wholeness. Strictly speaking,

QUESTIONS about the faith and practice of the Church are invited for publication and answering in future issues of *The Anglican Digest*. Each inquiry must be accompanied by (1) the author's name and address and (2) the pseudonym he wishes used.

then, only God is perfect, for He is the source and center of all; and every part of creation is but a partial reflection of His wholeness. Man, therefore, can be perfect only in so far as he is fulfilling the purpose and function of his own nature—not as God but as man. His perfection is only relative. The purpose of man's existence is to glorify God and to attain union with Him. Since man was designed for that purpose, he can, by God's grace (divine help, always freely given), attain that end. Therefore, in the attainment of that end lies man's perfection. Whether or not man was perfect in this sense at the time of his "creation" is a matter of opinion and really beside the point, for after all, man is still being created—God is still creating; but at the time of man's original righteousness (before he fell, by his own choice, from God's full grace and favour), man was in progress towards perfection: being not God, but only man, he was not perfect. God, through His Son Jesus Christ and by the power of the Holy Ghost, has made it possible for us to *become* perfect *in Him*—to be perfect in Him who is Perfection, to be whole in Him who is Wholeness.

This being true, it would be presumptuous to say that man, whose perfection is not true perfection, is made "in the image of God." We must recognize that an *image* is not identical with the person or thing it images—it is only "something like" it. Your image in a mirror does not breathe, eat, think, sleep, know joy or sorrow; it is not the same as you; it is only in some ways like you—it has your color, it moves when you do, but it is not really you—it is less than you. So, to say that man is made in the image of God is to say only that he is in some ways *like* his creator. Man is like God in that he does have free will and can reason, etc., but he is far from being, as only God can be, perfect. *(R.F.S.)*

The page following may be easily removed from The Anglican Digest *and kept for reference. Additional copies may be obtained from the* Digest: *100 for $1.50, postage paid. Remittance must accompany all orders.*

of example and self-discipline. The Ember Day fasts are exercises of extraordinary devotion.

A TABLE OF FASTS

Ash Wednesday Good Friday

OTHER DAYS OF FASTING, ON WHICH THE CHURCH REQUIRES SUCH A MEASURE OF ABSTINENCE AS IS MORE ESPECIALLY SUITED TO EXTRAORDINARY ACTS AND EXERCISES OF DEVOTION.

I. The Forty Days of Lent.

II. The Ember Days at the Four Seasons, being the Wednesday, Friday, and Saturday after the First Sunday in Lent, the Feast of Pentecost, September 14, and December 13.

III. All the Fridays in the Year, except Christmas Day, and The Epiphany, or any other Friday which may intervene between these two Feasts.

—Book of Common Prayer

WHEN WE FAST—AND HOW

We Fast in Lent and on Fridays

Although the Church requires on days of fasting "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion," the Churchman's real desire to fast comes not only from his wish to confirm his practices to those required by the Church, but also from his very own wish to express in a personal way the same that the whole human race shares in the occasions which brought forth the Church's rule of fasting: our Lord's death upon the cross (which was brought about by the sinfulness of mankind) and our Lord's temptation in the wilderness, when He, who was sinless, subjected Himself to all the temptations we face today—for our benefit.

Because of a desire to imitate Him, we look forward to the Lenten Fast and the opportunity it presents for resisting temptation, by denying ourselves rich and otherwise "tempting" foods.

We remember His death every Friday when we make a small fleshly sacrifice in honor of the great fleshly sacrifice that he made for us all on Calvary's Cross.

TAD CUTOUT NO. 1

TAD CUTOUT NO. 1

We Fast on the Ember Days

The Ember Days are set aside at the Four Seasons of the year as days of intercession for the Church's ministers: her bishops, priests, deacons (including all those in religious orders), and the newly ordained. The clergy is the only group of people for whom the Church has ordered special devotions at stated times. Because of their great task and their human frailty, they especially need the "extraordinary exercises and acts of devotion" on the part of the faithful. To make the people conscious of the great need of their acts of devotion, the Church has set aside the Ember Days at the Four Seasons as days of fasting.

We Fast Before Communion

In addition to the calendar fasts we observe the universal custom of eating nothing before we make our Communion on Sunday or whatever day the Eucharist may be celebrated. We do this to show honor to the Sacramental Presence of our Lord in the Bread-mysteriously-become-Body and the Wine-mysteriously-become-Blood. We fast before receiving the Blessed Sacrament to make His Meal the first meal of the day. Fasting is not expected of any who do not intend to receive.

How We Fast

1. We reduce the QUALITY of our food (a) on *all Fridays* (except those on or between Christmas and the Epiphany) and the *Ember Days*, when we abstain from eating any flesh meat (pork, fowl, beef, lamb, etc.) and (b) during the *Forty Days of Lent*, when we eat food inferior to that normally eaten during the rest of the year. Some Churchmen abstain from eating flesh meat throughout the whole Forty Days. The exact manner of fasting during Lent has not been prescribed by the Prayer Book, and so is left to the godly counsel of one's spiritual pastor.

2. We reduce the QUANTITY of our food on *Ash Wednesday* and *Good Friday* by abstaining from all foods—as much as we possibly can. We are compelled by reason and nature to keep our bodies fit and alive, but what may be advantageous for one person may be damaging for another: consequently priestly advice is allowed. Nevertheless, the ancient practice of reducing the quantity of food on these two holy days remains, and the Church commends it to all her children.

All the Friday Fasts (including the fast of Good Friday) are acts of humiliation. The Lenten Fast (including the fast of Ash Wednesday) is an act

Drive Like the Devil? ... or Like a Christian?

"DRIVE CAREFULLY—the life you save may be your own." So we are urged by billboard, radio, and television. The subject of highway safety is popular and little is spared to frighten us into safer driving. Newspapers and magazines publish pictures of people dead or mutilated in their wrecked cars, and some cities and states put up special "tombstone" signs to mark the spot where a person has been killed in an automobile accident. All of this is helpful, but it is incomplete: it is like trying to scare people into heaven. A Christian must go further—he must think of highway safety in terms of positive acts of love towards his neighbor on the road.

LOVE YOUR NEIGHBOR ON THE ROAD

When someone asked Christ, "Who is my neighbor?" He replied with the story of the Good Samaritan travelling on the Jericho Road. Highway conditions have changed since then, but the point remains the same: *All you meet on the road are neighbors you can love*: show as much consideration for strange motorists as the Samaritan showed for the stranger beaten up by thieves; forgive those who cut you off, blow their horns without good cause, and act like devils rather than men. Driving like a Christian means doing things like helping people enter heavy traffic from side streets or make difficult left turns. All of us have extra seconds to offer our neighbor. See how many chances you have to be a good neighbor on the road. Courtesy is love in action.

THE LEAST OF THESE YOUR BRETHREN—THE PEDESTRIAN

In the Gospel according to St. Matthew (Chap. XXV) there is a vision of the day of judgment. We are to be commended and rewarded or condemned and punished for our treatment of

the hungry and thirsty, the stranger and the sick. To the list may be added the pedestrian: "I was trying to cross the street and you slowed down to let me pass" . . . or "I was not looking and you nearly ran me down." To the astonished "When?" comes the divine reply: "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."

MORAL AND SPIRITUAL DISEASE AT THE WHEEL

The Moral sense of many gentle citizens gets dulled behind the wheel of a car. A subtle selfishness is at the root of many of the sins of the road, such as pride in high horsepower; advertisements salve our con-

sciences by rationalizing more power as a safety factor—never mentioning its murderous potentiality. We can easily become drunk with power and seduced by speed and sleekness. Much like the low-grade infection of a common cold, but some can be morally crippled. As emotional weakness drives some to find refuge in drink, so it leads others to recklessness and desperate driving: sin on the road enters their souls and becomes moral cancer. For them something more than reminders and moralizing is needed.

GOD'S COMMANDMENTS AND YOUR CAR

Let those who will hear listen to God's words and apply them to their driving. "Thou shalt have none other gods but me . . . thou shalt not make to thyself any graven image . . . thou shalt not bow down to them nor worship them." When a person has sacrificed a higher good, such as the education of his children, to the purchase of an expensive car, and when he lets that car and all that it stands for (prestige, power, position) represent the highest good, he has become a modern idolater. Golden car or golden calf, there's no difference.

"Thou shalt do no murder." Most of us would agree that a careless driver who strikes and maims and kills is guilty, but what about the speed demon whose potential victims are saved from the effect of his sin only by good brakes and the merciful providence of God? He may well ponder with heavy heart our ever-mounting casualty figures: more have been killed on our road than in all our wars.

"Thou shalt not covet"—thy neighbor's car. It is easy to apply this to others, but apply it to yourself. Did you drive like the Devil today? Did you

screech your tires in trying to be the first away from a stop light? Did you zoom down the highway, drunk with the power of your gorgeous car? Did you honk your way across intersections and out of dangerous spots? Did you toot a harmless pedestrian out of the way or callously cut in front of another driver you had no business passing in the first place?

The next time you get into your car, the next time you drive in the rush hour, love your neighbor on the road. Forgive the power drunk who spins his wheels. Let peace reign in your car. Mind the chances God gives you to help the least of your brethren on the streets. "Be kindly affectioned one to another with brotherly love"—even when you have the right of way. Your salvation as a person, as a child of God, depends not only upon the peace you find in your prayers, but also upon your share in the peace upon our roads. The sins of the roads are not always listed in little books of devotion, but sins they are, and they are sins against God, against your neighbor, and against yourself. How can a man love God whom he has not seen when he does not love and forgive the driver of a car he has seen? *(Taddled from a pamphlet by the Rev'd Steele Wade Martin, published by the Department of Social Service, Diocese of Massachusetts.)*

SEMINARY FRAUD

A BEAUTIFULLY executed forgery, bound into a copy of the Gutenberg* Bible, was recently exhibited at the Church's General Theological Seminary, in New York City.

The Seminary came into possession of the printing rarity and religious treasure in 1898; eighteen years later an expert on rare books poured over the huge two-volume work in the Seminary's library and found his attention riveted on a leaf in Volume II: something was wrong.

A minute examination followed and a fraud was discovered: an incredibly skillful hand-penned leaf (from the Book of Ezekiel) had been substituted for the original. The phony leaf had deceived the experts for years.

General's copy of the famous book, one of six in this country, has a history of ownership dating from only the early nine-

* Named from Johann Gutenberg (c. 1396-1468), German inventor of movable type used in printing.

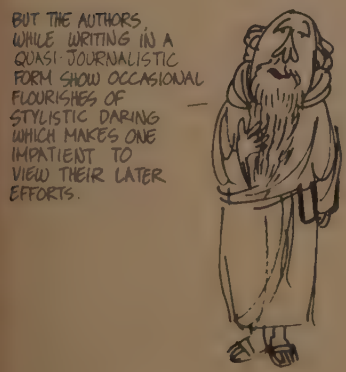
TODAY'S BOOK IS A RATHER BULKY BUT PROMISING FIRST ATTEMPT BY AUTHOR OR AUTHORS UNKNOWN.
IT'S CALLED "THE BIBLE."
BUT THESE ARE MINOR CRITICISMS. ONE CAN NOT DENY THE POWER AND SWEEPING RANGE OF THE SUBJECT MATTER - (ONE MIGHT EVEN CALL IT EPIC) —
- THE SUBTLE ALLEGORICAL NUANCES TOUCHED, AT TIMES, WITH WHAT SEEMS TO BE AN ALMOST METAPHYSICAL INSIGHT. IT WILL UNDOUBTEDLY CAUSE CONTROVERSY IN THE LITERARY FIELD.

teenth century: its previous history, from the time of its printing in about 1455, is unknown.

The first known owner was Sir John Thorold, of Syston Park, England. The book was sold at auction to a renowned dealer in rare books, who in turn sold it to a Scottish Presbyterian minister and collector of Bibles. After the minister's death in 1898, the book was

IT IS WRITTEN IN A NARRATIVE RATHER THAN INTROSPECTIVE STYLE WHICH MAY PERHAPS MAKE FOR QUICKER READING BUT LEAVES SOMETHING TO BE DESIRED ON THE LEVEL OF CHARACTER MOTIVATION.

IT PURPORTS TO BE A THEOLOGICAL AND HISTORICAL DOCUMENT, AND WHILE THIS REVIEWER DOES NOT QUESTION ITS SINCERITY, HE CAN ONLY REGRET THE PUBLISHER'S FAILURE TO INCLUDE A BIBLIOGRAPHY.


BUT THE AUTHORS WHILE WRITING IN A QUASI-JOURNALISTIC FORM SHOW OCCASIONAL FLOURISHES OF STYLISTIC DARING WHICH MAKES ONE IMPATIENT TO VIEW THEIR LATER EFFORTS.
I SHALL AWAIT THEIR SECOND BOOK WITH GREAT INTEREST.
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auctioned again—this time to a priest of the Church, Eugene Augustus Hoffman, then Dean of General, for $15,000.

The Seminary's illustrious acquisition was admired and examined by many in the field of rare books, but even they failed to detect the manuscript replacement. The questions of who perpetrated the forgery and why and when have never been satis-

factorily answered, but it is believed that the faked leaf was inserted about 1815 when the Bible was rebound.

The story of General's rare Bible has a happy ending. While the book still has its incomparable forgery, it has also a genuine replacement: a mutilated copy of the Gutenberg Bible came into the possession of Charles Scribner's Sons, publishers; it was sold part by part, but one leaf was reserved as a gift, in 1953, to replace the mysteriously missing page of the Seminary's copy. *(Taddled from an article by Sanka Knox in the New York* Times)

DEFINITIONS

Tithing: What must I give?
Vocation: What must I be?
Evangelization: Whom can I reach?
Faith: How can mine be made real and operative?
Prayer Book: What does it tell me to do?
The Bible: Is it for the shelf or for the hands?
Life: A succession of days and years, or a thrilling adventure in spiritual maturity.
The Church: Is it an organization or an organism?
Charity: What is it—heart and hand, or purse and penny?
Christ: A misty figure lost in the dimness of centuries, or a living, present Being of power and light and love?
(Taddled from Colorado's Journal)

AS A MATTER OF HISTORY

FROM THE FIRST the Christian Church has taken possession of Rome, and disregarding the municipal regions, had divided it into seven ecclesiastical districts, each district having a deacon who was guardian of the Church's property, and to some extent overseer of doctrine and discipline: Bishop Fabranius added seven sub-deacons, and seven cardinal or chief deacons were subsequently appointed over them all—these being persons of position with considerable means who drove fine horses, dressed fashionably, and took part in the social life of Rome. They were a link between the Church and the world, and moreover an avenue of its enrichment. But in the fourth century the worldliness of the Church was a matter of protest, and men and women began to form themselves into communities with the rule of a holy life apart from the priesthood. The need of stricter ordinance for the clergy themselves began to be realized, and it was Pope Julius I who provided for the regularity of Masses in St. John Lateran and in the four patriarchal churches. To the episcopal church he attached the seven bishops who had their Sees in the neighbourhood of

TEN CRAFTSMEN in the French village of Felletin have started a task which will occupy them for the next four years—the large tapestry for Coventry Cathedral Church. Upwards of 1,100 pounds of yarn will be used—and the tapestry will be seventy-two feet high and forty feet wide. *(Taddled from the London* Church Times)

Rome; and to [others] he attached severally seven priests. These were called Cardinal-Bishops and Cardinal-Priests; and thus the three ranks of the Cardinals. Their numbers were added at the Pope's will as time went on, and in the eleventh century they were an instrument ready to hand when the monk Hildebrand, afterwards Gregory VII, for forty years the controlling spirit of successive Popes, set himself to free the Church from the stranglehold fastened on it by the emperors through Charlemagne.*

The Cardinals were transformed by him into an Ecclesiastical Senate, and, by decree of Nicholas II, the selection of the Pope was placed in their hands. Through all the inevitable struggles it has remained there ever since, with the natural outcome that only from among themselves a Pope is ever selected. "We are the hinges (*cardines*) upon which the Universal Church rests and moves" they claimed, and they gradually assumed all the trappings of an aristocracy. In the thirteenth century, at the Council of Lyons, they were given the precedence of princes, and the red hat was invented for them there; and about 1460 they obtained their silk cloaks and the scarlet trappings for their horses. Riches too became theirs by means of their endowment with bishoprics and benefices,* and outside the ranks of ruling princes there was no position which was so coveted. *(Taddled from* A Cardinal of the Medici, *by Susan Hicks Beach)*

* Some 300 years before (in 800), Charlemagne went to Rome and personally presided over the trial of Pope Leo III. The Emperor's authority was undisputed: and after the Pope had cleared himself, Charlemagne allowed him to be restored.

* *Titularism*, the practice of bestowing benefices upon foreign bishops, was one of the contributing reasons for reforming the Church in England—and elsewhere. Many bishops never set foot in their dioceses: Cardinal Wolsey, for example, died without having been enthroned as Archbishop of York—an appointment he had enjoyed for sixteen years. Incidentally, it is said that Thomas Wolsey inspired the first stanza of the nursery rhyme, "Old Mother Hubbard". In 1521 and again in 1523, he failed to marshall enough influence to be elected pope: hence—

"Old Mother Hubbard [the Church]
Went to the cupboard [the cardinalate]
To fetch her poor dog [Wolsey] a bone [the papacy]:
But when she came there
The cupboard was bare
And so the poor dog had none.

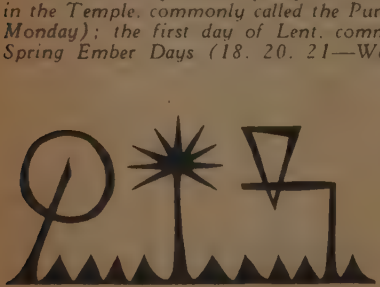
HOW TO DIE

HER CONCLUSION was not different from her premises nor her death from her life. Being warned of her danger she showed no dismay, as carrying in her conscience the safe-conduct of innocency; and being not in love with her own desires, she committed herself to the good-will and pleasure of God. Her preparation to her end was by humble contrition, and hearty confession of her sins; which when she had done, she received the benefit of absolution, according to God's ordinance and the religious institution of our Church [see Prayer Book, page 313, fifth rubric]; a thing that the world looks not after now, as if Confession and Absolution were some strange superstitious things among us, which yet the Church has taken such care to preserve, and especially to be preparatives for death.

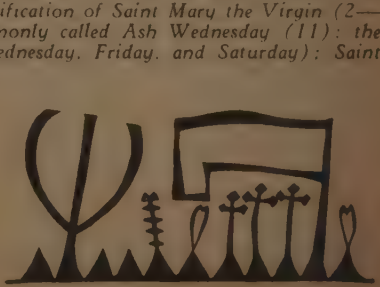
When they had given her physic for her body, it presently put her in mind that there was other physic to be taken for her soul; and so she presently sent unto me, who in my priestly function was ready to attend, to have the blessed Sacrament given her, which she received from me with such gladness of her soul, and with such humility and reverence of her body (though she might hardly endure it by reason of her infirmity) that we might easily understand she knew very well what a great

OH LIVE YE BY THE CALENDAR

THE RUNIC SYMBOLS below on this page and the next indicate forthcoming Holy Days, and certain days of fasting. JANUARY: *the Circumcision of Christ (1—Thursday); the Epiphany, or the Manifestation of Christ to the Gentiles (6—Tuesday); the Conversion of Saint Paul (26—Monday: transferred from 25, which this year is Septuagesima);* FEBRUARY: *the Presentation of Christ in the Temple, commonly called the Purification of Saint Mary the Virgin (2—Monday); the first day of Lent, commonly called Ash Wednesday (11); the Spring Ember Days (18, 20, 21—Wednesday, Friday, and Saturday); Saint*



JANUARY



FEBRUARY

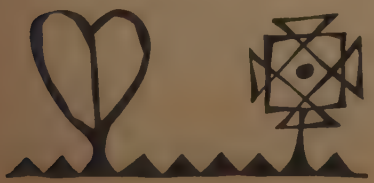
Majesty she was then to adore, and what admirable and mysterious benefits she was to receive. Such was her devotion upon the first falling into her last and fatal sickness.

Now the common guise of the world goes another way; as soon as we feel ourselves sick, presently post away all the servants we have, this way and that way, for the physicians of our body to come and help us; but for the physicians of our souls, them we never dream on, as if they would do well enough without any physic at all, which yet (God knows) want it ten times more than our bodies do, and are sicker a great deal than they be.

Well, when she was strengthened with this heavenly and spiritual repast, she set herself to combat with death. And whereas others use to be so much afraid to meddle with it, she was not one whit dismayed; but showing her willingness to be dissolved and to be with Christ, often in mine own hearing desired that death would come to her to bring her out of these miseries to the joys of Heaven. Nor was she so disposed as many are, call for death to make us believe that they are willing to die, and then wish it gone again when it comes . . .

But for her now, her willingness that she had professed at first, she continued to her last day; and when death came, it was welcome to her; she made no reluctation at all. And though she had sore pangs upon

Matthias the Apostle (24—Tuesday); MARCH: *Good Friday (27)*; *Easter Day (29)*; APRIL: *the Annunciation of the blessed Virgin Mary (6—Monday: transferred from 25 March)*; *Saint Mark the Evangelist (25—Saturday)*. NOTE: *"The Forty Days of Lent . . . the Ember Days* [*and*] *all the Fridays in the Year, except Christmas Day, and The Epiphany, or any Friday which may intervene between these Feasts* [*are*] DAYS OF FASTING, ON WHICH THE CHURCH REQUIRES SUCH A MEASURE OF ABSTINENCE AS IS MORE ESPECIALLY SUITED TO EXTRAORDINARY ACTS AND EXERCISES OF DEVOTION." (Prayer Book, page li.) *Ash Wednesday and Good Friday are reckoned as strict fasts.*



MARCH

APRIL

her by reason of her long sickness, yet God gave her such patience to endure it as it was almost a marvel to us that saw it. During the time of her sickness, which was a long while together, she offered up with us the continual sacrifice of prayer to God, both morning and evening and at noonday, besides her continual ejaculations. She made open profession of her faith, and she died a true member of the Church, and the child of God. She enjoyed her judgement as long as she breathed, and when her tongue could speak no longer, her thoughts offered up her last devotions; and so, while the penitential Psalms were read over her, she eftsoons went to God; and as one rather fallen asleep than dying, she most happily took her leave of all mortal miseries. *(Taddled from a funeral sermon by John Cosin (1594-1672), Bishop of Durham)*

WE RECOMMEND—

TO THE DISGUSTED: *Man in Modern Fiction*, by Edmund Fuller and published at $3.50 by Random House, 457 Madison Avenue, New York 22. The good people who are fed up with the likes of *Peyton Place* will grin with delight as Edmund Fuller raps the knuckles of James Jones, Tennessee Williams, *et al.* in the book he has subtitled "Some Minority Opinions on Contemporary American Writing." (He also takes a good whack at pimping publishers who dress their depraved wares in jackets gaudily adorned with words such as "bold, frank, fearless, honest, revealing.") Smart people are saying that the book is "the most thorough-going and intelligent attack thus far made on the filth and insanity now being dished up in fiction" . . . that it "is a splendid demonstration . . . that literary criticism must at best rest on moral attitudes"

The carving of a pew end of a fourteenth-century Yorkshire church is intended to represent deceit—a "three-faced" character.

. . . and the author's ferocious denunciation of "lubricious [unstable, tricky, slippery] sexuality of some recent novels is a pleasure to see." (Private to our seminaries and so-called Church colleges: Why don't you give public recognition to the likes of Edmund Fuller? True, John the Baptist had his head whacked off for crying "shame!" but he won a date in the Church's calendar and infamous Herod Antipas is considered a clod for having not heard his voice. Mr. Fuller's denunciation of literary immorality in a nation that professes to trust in God should deserve at least ecclesiastical acclaim.)

TO THE SPENDTHRIFT: C. S. Lewis' latest book, *Reflections on the Psalms*. It is unbelievable that an author of reputation, learning, and position could have turned out anything so sloppily written.

TO ADMIRERS OF THE LATE EVELYN UNDERHILL: Margaret Cropper's *The Life of Evelyn Underhill*, published at $3.75 by Harper & Brothers, 49 East 33rd Street, New York 16. The author of the very good book *Flame Touches Flame* and the EBC selection *Sparks Among the Stubble* has let the fire die down in her more-or-less detailed study of one of our twentieth-century worthies; while it is revealing and sometimes interesting (the author and her subject were close friends), the book is very, very British and occasionally tedious.

TO THE CONCERNED: *The Christian Idea of Education*, edited by Edmund Fuller and published at $4.00 by Yale University Press, New Haven 7, Connecticut. The book is made up of eight papers given by various persons (Anglicans are represented by one layman, one priest, and one bishop — all authors, some of distinction) at a seminar on the occasion of Kent School's 50th anniversary. Purpose: to regain and restate something of the vision of what general education could be in a Christ-centered culture. Point (not always obvious): Harry Blamires' revolutionary contention that if a subject is un-Christian, a Christian should not teach it, for how can we be Christian if we de-Christianize everything? The well-edited book has had a brisk sale (our copy is from the fourth printing).

TO THE THINKER: *The Importance of Being Human*, a new book by the Rev'd Eric Lionel Mascall, of Christ Church, Oxford University, and recently published by Columbia University Press, New York, in which the author discusses man, his nature, his end, his predicament, and his resources—all in light of his present-day circumstances, when the human race is confronted with possibilities of material achievement and dan-

gers to its very existence that are greater than at any other time in its recorded history. The author notes that all theologians who profess and call themselves Christians are not in agreement on the basic issues and that he discusses the subject from the happy standpoint of a Catholic theologian of Anglican allegiance.

TO THE INFORMABLE: *Pan-Anglican*, a magazine review of the Anglican Communion of Catholic Churches throughout the world, and particularly the latest issue (Autumn 1958) which is given over almost entirely to the Church in Oceania —Polynesia, Melanesia, New Guinea, Borneo, Carpentaria, and North Queensland. The magazine does much to help the American Churchman overcome parochialism, or diocesanism, or nationalism. It is published semi-annually, and the Bishop of Connecticut is the general editor. Subscriptions ($1.00 a year upwards) should be addressed to *Pan-Anglican*, 1335 Asylum Avenue, Hartford 5, Connecticut.

TO DARING: Geoffrey Beaumont, vicar of St. George's, Camberwell, wrote songs for the "Footlights" revues while an undergraduate at Cambridge University and qualified as a solicitor before being ordained [priest] in the Church of England in 1932. During service as a chaplain with the Royal

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Marines, at Trinity College, Cambridge, and at the British Embassy in Madrid, Father Beaumont toyed with the idea of setting the Anglican Communion Service to music in jazz idiom. Now the finished product, entitled *Twentieth Century Folk Mass*, is available from Fiesta Records. Since Church music, of whatever style and nationality, almost invariably exhibits the quality of grave reverence, it is somewhat astonishing to hear the liturgical text set in jazz idiom — or, more accurately in Father Beaumont's undergraduate days. The *Kyrie* and *Agnus Dei* employ a beguine rhythm, there is a waltz in the *Gloria*, and jazzy syncopations abound throughout . . . At the *Sursum Corda* is sung the ancient plainsong response almost [always] used in churches in this country . . . The Lord's Prayer follows closely the musical contour of a setting believed by some Churchmen to go back to the fourth century . . . The Beaumont work is interesting, and perhaps some venturesome priest will try it on a congregation. (*Taddled from a review by John Briggs in the New York* Times.)

TO ANYBODY: *The Children of Bible Times*—boys and girls of the Bible vividly brought to life in portraits and stories by Sam Patrick and Omar Garrison. We sent a review copy to one of our trusted readers and received this reply: "I have read it, and others with discriminating tastes have also read it; we all liked it, and I have ordered several copies for our bookstore and parish library. It is superior to the book last year on Bible children; in fact, it should not even be mentioned in the same breath. One thing impressed us greatly: most of the pictures are properly of Jewish children, and that brought out clearly our Jewish heritage. *Thank you* for letting us see the book." The drawings are excellent, just excellent, and the children look exactly as one thinks of them. If you know any children, get the book for them. It is published at $3.95 by Prentice-Hall, 70 Fifth Avenue, New York 11, New York, and may be obtained at any alert bookstore.

TO THE DISAPPOINTED-WITH-PRESENT-DAY-CHOIRS: *Hymns for the Seasons of the Church* (Parts I and II), by the Men and Boys of the Choir of St. Simon's Church, Toronto. The two LP recordings were favorably reviewed in the *Canadian Churchman*, and may be obtained from Canterbury Records Company, 30 Walton Street, Toronto 2, Ontario, Canada, at $4.98 each. An International Money Order or personal check will fetch them.

TO EVERYBODY: *The Faith Triumphant*, a series of great mission sermons that the Rev'd

Alan G. Whittemore, O.H.C., has preached in many churches throughout the nation, now available on LP records. The Rev'd Darwin Kirby, Rector of St. George's Parish, Schenectady, and head of Albany's Department of Promotion, was engaged on the project for several years. Recorded by Fr. Whittemore in the General Electric Studios in Schenectady, and reproduced by RCA in New York, the album consists of six sermons and six shorter prologues; the records may be used not only for missions in parish churches but also for quiet days, retreats, Lenten services, and Confirmation instructions, as well as for the shut-in. With the album is a booklet in which Fr. Whittemore has given detailed directions for the preparation and conduct of a mission for which his recordings are to be used. The records present one of the most skillful and persuasive of speakers, with the humor and insight which has endeared Fr. Whittemore to the thousands who have heard him. (Private to the powers that were: if you had put Fr. Whittemore on the radio (and later television), instead of "Great Scenes from Great Plays," one Roman prelate's light would not have been so bright — and blinding.) The album of five records is being offered at cost ($15.00) and may be obtained by writing to St. George's Parish, 30 North Ferry Street, Schenectady 8, New York.

TO THE REALLY INTERESTED: The November issue of *His Dominion* and the review of the Lambeth Conference and General Convention just past. While *His Dominion* is designed for the Canadian Churchman, it always speaks to the Church in the U.S.A.—and to the Church at large, and the detailed examination of the Lambeth Resolutions is no exception. It may be remembered that *His Dominion's* review of the Convention in Hawaii was delightful; the Miami review is even more so: it alone is worth more than a whole year's subscription to the quarterly magazine. (Send $1.00 in U.S.A. currency or check to *His Dominion*, Bracebridge, Ontario, Canada, and give your name and address plainly.)

THE ANGLICAN PRIEST with the longest record of tenure was the Rev'd Bartholomew Edwards, Rector of Ashill, in the Diocese of Norwich, for 75 years and 357 days; he was ordained priest on his 24th birthday (the earliest possible age at that time) and took possession of his parish the same day which was Trinity Sunday, 1813. He died eight days before his 100th birthday. *(Taddled from* THE ARMAGH DIOCESAN*)*

The Case of—

LETTIE GOODNOUGH

MRS. CARTER GOODNOUGH (pronounced GOOD-KNOW), an imaginary person of some 80 years, is planning to move to a home for the aged, but before she goes, she wishes to give her only piece of property to the Church: and for advice in the matter, "Miss Lettie," as she is commonly known, has written to *The Anglican Digest*.

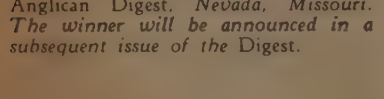
Before his death many years ago, Mr. Carter Goodnough took out two annuity policies for his wife, and they have been Miss Lettie's chief source of income. When she dies, that income will stop, of course: but through the years Miss Lettie has managed her affairs rather carefully, and a few years ago she bought in her own name a two-story building downtown. The building is in excellent condition and location and produces a net income of some $1500 a year. The income from her annuities will easily provide for her needs at the home, and she has arranged and paid for her burial.

(In selecting her coffin—a term she prefers to the mortician's swanky "casket"—she bought the cheapest she could find. In dealing with the reluctant mortician, she said, "I've not been accustomed to throwing money away, and I'm not going to see it tossed away at my death. If you can't sell me a coffin at a reasonable price, I'll have a box made. After all," she said, "you can't rob the earth, and a coffin's only purpose is to make it easy on the pallbearers and to hide a worthless piece of dead flesh." She got what she wanted.)

While Miss Lettie wishes to deed the building outright, she wants it understood that the building will not be sold. ("It's too good an investment.") Furthermore, she is certain as to what the income is to be used for: training priests to use the voice properly. "I have seen priests come and go—I don't know how many, and I have heard good voices and painful ones. I have heard bishops bellow like father's old bull: I have heard priests race through a celebration like an auctioneer—and I don't like it . . . I never have.

and I am sure that others don't like it either. Some place in their training, either before or after ordination, priests have got to learn how to use the voice properly. I have only that building, but I'd like for its income to be used some how, some way for that purpose. How can I do it?"

THE ANGLICAN DIGEST *offers a prize of $25.00 for the best answer (limited to 500 words) submitted by Palm Sunday (22 March) A.D. 1959. Each entry (any number may be submitted by the same person) must be typewritten, double-spaced, on 8½ x 11 white paper, and mailed to* The Anglican Digest, *Nevada, Missouri. The winner will be announced in a subsequent issue of the* Digest.



OBITUARY

WILLIAM GEORGE PARKER, 69, priest, indefatigable and beloved member of the Order of the Holy Cross, in St. Barnabas' Hospital, New York City.

LII LORD BISHOP OF CHICHESTER (George Kennedy Allen Bell), 75, at his retirement home in Canterbury. While lecturing in Stockholm, Sweden, two German clerics told him about a conspiracy to kill Adolph Hitler: they gave him a list of the plotters, including some top generals in the German Army (two years later they carried out the abortive attempt), and requested the Bishop to ask the British Government for assurance that those who killed Hitler would be accepted as the German leaders with whom peace could be negotiated. The Foreign Secretary (then Anthony Eden) sent word to the Bishop that the Government had decided not to reply. After the war the Bishop said, "Had the British Government let it be known that it would look favourably on those who attempted to kill Hitler, I am sure that the attempt would have been made earlier—and would probably have succeeded."

BERNARD IDDINGS BELL, 71, priest, speaker, educator, and writer, in St. Luke's Hospital, Chicago. In 1949, somewhat B.T. (before television), "B.I." Bell aroused considerable controversy because of his criticisms of the nation's educational system: he charged that America was made up of adolescents getting mentally younger each year. He was successively assistant priest at Christ Church, Chicago; Dean of Fond du Lac; Chaplain in World War I; Warden of St. Stephen's (now Bard) College, New York; Professor of Religion at Columbia University; Canon of St. John's Cathedral Church, Providence,

Rhode Island; and consultant on education to the Bishop of Chicago. His career as a writer and speaker was hampered by blindness, which struck him in 1955.

BRECKINRIDGE LONG, 77, Assistant Secretary of State during World Wars I and II, and off-and-on diplomat, at his country home near Laurel, Maryland. His body was buried in the Cathedral Church of St. Peter and St. Paul, Washington, D. C., by the grandson of President Wilson, now Dean of Washington. (By Congressional charter, the Cathedral Chapter is allowed four bodies a year.)

MRS. STANLEY MARSHALL RINEHART, the former Mary Roberts, 82, inexhaustible writer and member of St. James' Parish, in her 18-room apartment in New York City. Her father, an unsuccessful inventor and salesman, killed himself when she was 19; her mother took in boarders. Four days after graduation from Pittsburgh's Training School for Nurses, she married a physician, and her three sons were born before she was 25. When a stock-market crash sent the family into debt for $12,000, she started writing (at a card table) in determination to help out in the crisis. The first year she earned $1,842.50; her first two novels were sold as magazine serials and are still in print. When she was 75, it was estimated that her books had sold more than 10,000,000 copies; she had averaged a book a year for more than 40 years.

IV BISHOP OF CALIFORNIA (Karl Morgan Block), 71, at the ordination of three deacons in his cathedral church in San Francisco.

EDWARD POSTELL KING, Senior Warden of Christ Church Parish, Frederica, Georgia, and Major General of the U. S. Army, at his home on St. Simon's Island, Georgia. It was his unhappy duty, on orders of General Douglas MacArthur, to surrender the embattled defenders of Bataan to the Japanese in April, 1942; upon his retirement he became a vital part in the laymen's work of the parish and diocese.

JOHN CLIFFORD HODGES LEE, 71, Vice-President of the Brotherhood of St. Andrew, Lieutenant General (retired), and onetime Deputy Commander under General of the Army Dwight D. Eisenhower in Europe during World War II, in York, Pennsylvania. It was reckoned that 10 tons of equipment was needed to get each man into the European Theatre of Operations and that 60 pounds of supplies were needed each day to keep him there; the Services of Supply, headed by General Lee and charged with that responsibility, performed a

feat unapproached in any other operation in war or peace. He was born in Junction City, Kansas, and was named for his mother, the former John Clifford Hodges II, who had been named for her father, a captain in the Confederate Army. Brought up in the faith, he remained a loyal Churchman: he went to Church almost every day of his life, and sometimes two or three times on Sunday. He was graduated from West Point ('09) and held many important posts during his 38 years as an Army engineer. After his retirement he devoted his energy to the Church, and worked as ardently as he had during his Army career.

MISS MARGARET BABINGTON, 70, writer and lecturer, at her home in Canterbury, England. As treasurer of the Friends of Canterbury Cathedral Church, she made lecture tours in Europe and the U. S. A. and raised thousands of dollars for the restoration and maintenance of the Church's most famous shrine in England, and her book, *The Romance of Canterbury Cathedral*, was published in several editions.

ANSON PHELPS STOKES, 84, priest, author and philanthropist, at his home in Stockbridge, Massachusetts. He was sometime Canon Residentiary of the Cathedral Church of St. Peter and St. Paul, Washington, D. C., and after his retirement wrote a three-volume history, *Church and State in the United States*, published in 1950. His son and namesake, the present and XII Bishop of Massachusetts, publicly denied the report that he (Canon Stokes) had as a child inherited $1,500,000 from his maternal grandfather and that by the time he was 26 he had quadrupled that fortune. It was also reported that he received another $5,000,000 at the death of his father.

RALPH VAUGHAN WILLIAMS, 85, composer and devoted Churchman, at his home in London, England. Counted one of the major composers of the century and the "grand old man of English music," his last principal work was his Symphony No. 9, first performed in Houston, Texas, last November. Son of a priest of the English Church, Vaughan Williams wrote music for the Church and in 1906 edited the English Hymnal, for which he converted many traditional melodies. The musical setting for the Creed sung at the last Lambeth Conference Eucharist was his, as was "Oh taste and see," composed for the Coronation of Queen Elizabeth II, and the thrilling arrangement of "All people that on earth do dwell," used on the same occasion. He had something to do with 16 hymns in the American Hymnal (see page 814 for a

listing): "O little town of Bethlehem," "Away in a manger," "Hail thee, festival day" (the tune, *Salve Festa Dies* has been adapted to many festivals of the Church year), "For all the saints" (tune: *Sine nomine*), "When Jesus left his Father's throne," "O God of earth and altar," "There is a land of pure delight." Vaughan Williams named one of his tunes after his father's parish, Down Ampney. Just before his death he had been working on some carols which were to be performed at Christmas just past. His remains were appropriately buried in Westminster Abbey.

VI LORD ARCHBISHOP OF SYDNEY, Metropolitan of New South Wales and Primate of Australia and Tasmania (Howard West Kilvinton Mowll), 68, at Bishopscourt, in Edgecliff, New South Wales.

III BISHOP OF OKLAHOMA (Thomas Casady), 77, in retirement, in the See City. He founded the Church's Casaday Country Day School (elementary and high school grades).

MRS. JULIUS W. PRAU, 78, sometime national president of Girls' Friendly Society, in her home in Yonkers, New York. She was one of the early women architects in the country and specialized in private residences; her husband was formerly Chief Engineer of the New York Central Railroad.

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THE QUARTER WATCH

SINCE 1950 the Church in the U.S.A. has grown by some 40,000 communicants a year. ¶ The first Old Catholic Bishop in Serbia was recently enthroned in Belgrade. ¶ The Church will have at Massachusetts Institute of Technology, Cambridge, Mass., its first permanent chaplain—a priest from the Diocese of Michigan. ¶ The Archbishop of Dublin has consecrated a new Bishop of Cashel, Emly, Waterford, and Linsmore. ¶ The Missionary Society of the Canadian Church received $35,000 from the estate of the late Daise Dean Dunlop: of it $10,000 has been sent to the Church in Japan, and the Bishop of the Arctic will receive $17,500. ¶ The Archbishop in Jerusalem was a recent visitor to the Church in America. ¶ The new Superior General of the Community of the Resurrection (the "Mirfield Fathers") is making his first visitation to the Community's African houses since his election last

The custom of having "hot-cross buns" during Lent arose from the practice of substituting coarse foods for rich ones, such as bread for cake.

January. ¶ A Justice of the United States Supreme Court has publicly praised the achievements and integrity of Charles C. Burlingham, distinguished lawyer and one-time Senior Warden of St. George's Parish, New York City, on the occasion of his 100th birthday. ¶ The English Church in Rotterdam, in the Netherlands, recently celebrated its 250th anniversary. ¶ The former Chairman of the Atomic Energy Commission, Gordon Dean, Churchman, who was killed last summer in a plane crash, left an estimated estate of $400,000. ¶ A member of Trinity Parish, Independence, (West Missouri) served as Chairman of New York's Arthritis and Rheumatism Foundation's community appeal. ¶ A tenor of All Saints' choir, Highland Park, Los Angeles, has been selected for membership in the U. S. Army Chorus which is flown all over the world for special concerts. ¶ St. Helen's Hall, Portland, Oregon, recently observed its 90th anniversary. ¶ St. Peter's Parish, St. Petersburg (South Florida) has established six new parishes (four now self-supporting) in the last eight years. ¶ The Bishop of Missouri, the new Presiding Bishop of the American Church, will relinquish his diocesan jurisdiction next May; a Coadjutor will be elected beforehand. ¶ *The Anglican Digest* has an economical bundle-plan for parishes: ask your priest about it. ¶ The Archbishop of Canterbury had a series of garden parties recently. ¶ Seabury - Western Theological Seminary, Evanston (Chicago), Illinois, will receive from the estate of the late Mathilda Winters Kreigh $40,000 for its scholarship endowment and $10,000 for the building fund for married students' apartments. ¶ The Diocese of Albany expects soon to elect a Suffragan Bishop. ¶ *The Living Church* Magazine recently observed its 80th anniversary. ¶ Episcopal Churchmen for South Africa (115 E. 74th, N. Y. 21) have forwarded to the Archbishop of Cape Town two $1,000 checks. ¶ The Assembly President of the United Nations is a practicing member of the Greek Orthodox Church. ¶ Trinity School, which began in the steeple of Trinity Church, New York, has begun its 250th year. ¶ The brother of the Churchman recently made Assistant to the President of the U.S.A. is the priest in charge of the Church in Opelika, Alabama. ¶ A former trustee of the Church's University of the South, Sewanee, Tennessee, left over two-thirds of his

A WELL-KNOWN bishop was preaching recently before the Mayor and Corporation of a famous town. During the sermon, the Mayor began to wonder how the time was going and when the sermon would end. He took from his waistcoat a very large watch and made no secret of consulting it. The Bishop, standing in the pulpit, noticed the Mayor; and he too rummaged beneath his vestments and produced another large watch. "I make it ten past twelve," said the Bishop, looking down. "What do you make it?" (Taddled from the London *Church Times*)

$750,000 estate to that institution. (Note: *The Sewanee Cook Book*, first published in 1926, has been redone and may be obtained by sending $3.20 to Miss Charlotte Gailor, Sewanee; profits will go towards the completion of All Saints' Chapel there.) ¶ A Canadian layman has written a hymn-tune for one of the poems in the 1958 Autumn EBC selection, *Sins of the Saints*. ¶ Churchwoman Peggy Wood is now appearing in a new Broadway play, *The Girls in 509*. ¶ The Bishop of Coloradio recently dedicated two carved figures and placed them at the front doors of Denver's St. Luke's Hospital so that people could tell right off that it is a Church-owned and Church-operated hospital. ¶ The Church Divinity School of the Pacific bestowed upon the Bishop of Nevada the honorary degree *Divinitatis Doctor*. ¶ The Archbishop of York will visit the American Church in the Autumn of 1959. ¶ Trinity College, Connecticut, has received a scholarship fund of $50,000 from the George F. Baker Trust to encourage "outstanding young men to consider the possibilities of a career in the field of business." ¶ The Canon Sacrist of New York's Cathedral represented the American Church at a Serbian Orthodox Observance of the centenary of the birth of Michael Pupin, inventor of the inductance coil, which helped open the way to long-distance telephoning. ¶ The newest member of the United States Supreme Court is a Churchman from Cincinnati. ¶ The Diocese of Oklahoma has acquired the 90-bed Jane G. Phillips Memorial Hospital, in Bartlesville. The hospital and a 25-bed nurses' residence were built on a ten-acre tract in 1952 as a memorial to the late Mrs. Frank Phillips with $2,250,000 provided by her husband, a founder of Phillips Petroleum Company. ¶ For the bulletin, *Christian Burial*, reported to give "an exhaustive treatment of the theology on which Christian burial is based," send five cents to the Council for Social Service, 600 Jarvis Street, Toronto, Ontario, Canada. ¶ Good Samaritan Hospital, Portland, Oregon, has received $47,000 from the U. S. Public Health Service, to undertake a study of radiation fallout in the Pacific Northwest. ¶ Left, by the late Miss Frances Sibley, founder of the Girls' Friendly Society in Michigan: her home for the Episcopal residence; $5,000 each to the Diocese's Episcopal Endowment Fund; Christ

SUGGESTION: *In a heavy sauce pan, and stirring constantly, brown ¾ lb. ground beef in 2 tablespoons of fat; then add: 1 large can brown beans, 1 can water, ½ cup catsup, ¼ cup diced onion, 2 tablespoons diced green pepper, ½ cup diced celery, 2 tablespoons chili powder, and 1 tablespoon sugar. Salt and pepper to taste, and cook over slow heat one hour. Serve with cottage cheese and pineapple salad. It's called "Pickled Bean Soup," is easy on the tummy, and is better the next day.*

Church, Detroit; the National Church's Board of Missions; and St. Luke's Hospital and Church Home; and $2,000 each to Christ Church, Grosse Pointe; Michigan's GFS; and the National GFS; anything left over goes to the GFS and the Church of the Advent, Pine Lake. ¶ The Junior Warden of St. Philip's Parish, Portland, Oregon, was named "Oregon Doctor of the Year" in recognition of his more than 30 years' leadership in the field of racial relations. ¶ The Rector of St. Michael and All Angels' Parish, Baltimore, received Maryland's Civil Liberties Reward. ¶ For *The Recipe Roundup*, 125 pages of original recipes contributed by the women of Brackettville, (West) Texas, send $3.25 to Saint Andrew's Church there. ¶ The Church's chaplain at the University of Chicago was appointed by the Archbishop of Canterbury to speak for the Church at a meeting of theologians in Parish, France. ¶ A vestryman of a Manhattan parish and President of Steuben Glass, now is the New York Philharmonic's Chairman of the Board. ¶ Deputies to the Miami Beach Convention may deduct their unreimbursed travel expenses to the same as a charitable contribution on income-tax returns (ruling 58-240). ¶ In Tulsa, Oklahoma, plans were drawn for St. Simeon's Home for the Aged, to be located near St. Mark's Church. ¶ The Bishop of Jamaica has begun a 20-month diocesan-wide evangelistic campaign. ¶ The General Theological Seminary has received an anonymous gift of $200,000 —in memory of a priest of the Church. ¶ The widow of the one-time Senior Warden of St. James' Parish, Hyde Park, New York, has written her third book: *On My Own: The Years Since the White House*. ¶ Churchman Thomas Sterns Eliot, Nobel Prize winner, recently observed the three-score tenth anniversary of his birth. (Private to some T. V. producer of "spectaculars": you're missing something by not showing the film of his *Murder in the Cathedral*. A priest of the English Church takes the part of the Archbishop, and T. S. Eliot lent his voice for that of the Fourth Tempter). ¶ The Bishop of Polynesia recently dedicated a new ordination school, St. John's House. ¶ If every parish priest in the U.S.A. ordered only five copies each of *The Pocket Directory of Episcopal Churches*, we couldn't fill the orders. ¶ A layman in Atlanta pledged $5,000 towards an air-conditioning system for his parish church (Our Saviour) as a thankoffering for blessings received from God. ¶ Fire destroyed one of our seven churches on the island of Okinawa. ¶ The Polish National Catholic Church in America, with whom we are in communion, has three new bishops. ¶ Trinity Parish, Houston, Texas, lost by fire its $100,000 parish house. ¶ Bexley Hall, the divinity school of Kenyon College, Gambier, Ohio, has a new acting dean. ¶ Harry Blamires, author of *The Kirkbride Conversations*, *The Will and the Way*, etc., has contributed a new series of "Letters to a Young Man" in the London *Church Times*. (7 Portugal Street, Kingsway, London W.C.2; $4.00 a year.) ¶ The Dioceses of Rockhampton, Central Queensland, and

Willochra, South Australia, will have new bishops soon. ¶ A member of St. Mark's, Medford, Oregon, has been appointed to serve on that state's Board of Higher Education. ¶ The Bishop of Johannesburg, upon his return from Lambeth fractured a thigh in a fall. ¶ A member of St. Mark's, San Antonio, West Texas, is the first woman to be elected a trustee of Colonial Williamsburg. ¶ The Archbishop of Central Africa took a wife while at Lambeth. ¶ A new diocese, Owerri, is to be carved out of the Diocese of Niger, in West Africa. ¶ In Clarendon Hills, Illinois (Chicago): after worshipping for a number of years in a store building, the Church of the Holy Nativity recently moved to new quarters: the old store was rented to a local woman who turned it into an antique shop; shortly thereafter the Woman's Auxiliary bought the stock and fixtures and reopened the enterprise as a means to raise needed building funds; it has prospered so well that it is currently the principal source of income for the congregation's new equipment and furnishings. ¶ Instead of receiving $130,000 from the estate of the late Dora Leibrand (as reported in an earlier issue of the *Digest*), All Saints' Parish, McAlester, will receive some $410,000. ¶ In St. John's Church, Stamford, Connecticut, the great-great-grandson of the founder of the Haviland china firm took a wife. ¶ Students, faculty members, and friends at the University of Illinois did over the chapel and grounds of Canterbury House in Champaign (Diocese of Springfield). ¶ The Undersecretary of the Treasury is also Chancellor of Maine. ¶ The most generous benefactor of the University of the South's first century is Mrs. Alfred I. DuPont, of Jacksonville, Florida, and Wilmington, Delaware. ¶ Trinity College, Toronto, recently graduated the largest number of students in its history. ¶ The Bishop of Oregon dedicated St. Jude's Home for the Aged on the Feast of St. Simon and St. Jude, in Gresham. ¶ With Divine permission the next issue of the *Digest* will be mailed to you late in March.

The cover for this issue has been designed by Theo Jung, who has symbolized Epiphanytide by three crowns, recalling the visit of the Wise Men, and the Winter Season by a house (lower right-hand corner), giving protection against the cold, snow, and wind.

THE ANGLICAN DIGEST NEVADA, MISSOURI

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